A COLLECTION

Of many Wonderful

PROPHESIES

Relating to the

Government of England, &c.

Since the First Year of the Reign of

King JAMES I.

To this present Time,

All which have been truly Fulfilled and Accomplished.

Of many PROPHESIES, yet foretelling what Government is to Succeed to make this Kingdom happy. With the certain Time of the Downfall of *ANTICHRIST* throughout the World.

Written and Publiſhed in the Years, 1623, 1628, 1641, 1647, and 1660.

With many Special Remarks on the ſame, and on the Several Changes of Government.

By P. C. M. D. *a Lover of Religion and his Country.*

Dedicated to the LORDS and COMMONS now Aſſembled.

LONDON, Printed for *Thomas Salmbury* at the Sign of the *Temple*, near *Temple-Bar*. 1689.

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Advertisement.

SEveral Discourses and Characters, Addressed to the Ladies of the Age. Wherein the Vanities of the *Modish Women* are discovered. Written at the Request of a Lady, by a Person of Honour. Printed for *Thomas Salusbury*, at the Sign of the *Temple*, next to the Inner *Temple-Gate* in *Fleet-street*, 1689.

To the Right Honourable the LORDS Spiritual *and* Temporal, *and the* House *of* Commons *Assembled in this present* Convention.

THE following Poem containing several remarkable Prophesies of what has happened for several Ages past, with Directions and Assurances of what must succeed to make this Kingdom happy; which Business being at present under Your joint Consideration, I thought it expedient to Dedicate these Lines to Your Honours; which, if perused, I doubt not may be both acceptable and useful, and is the only Reason that it is published, hoping the Success may be according to the earnest Desire of a Lover of Religion and his Country.

P. C.

Engl g E Baldwin 18.11.39 Lawson

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To the Reader.

THE *ensuing* Propheſies *being of great uſe in this preſent Conjuncture, I thought it not amiſs to expoſe them for the publick Benefit, which all true Engliſh Men deſire ſhould be ſetled under a happy Government, without Perſonal Intereſt, and will certainly be effected according to the Purport of this* Poem; *the Author having had the ſaid Revelations from God ſo many ſeveral Years before they were acted, which are paſt, as alſo thoſe that ſucceed, as may appear by the ſeveral Dates when they were expoſed by the ſaid Author, and I hope will be now acceptable to all that love their Religion and Country, and are Enemies of* Antichriſt *and his Adherents.*

Farewel.

AN EXACT COLLECTION Of many Wonderful PROPHESIES Relating to the Government of England, &c.

This was Printed in the Year 1623.

AND since Men wandring in a Wood by Night,
When they shall through a Glade behold some light,
Take thereby Courage to walk chearly on,
In hope their Fears and Toyls are nearly gone.
I'le from a Cloud flash out a little Gleam
Of Lightning, and disclose a little Beam;
Whereby on you a Glimmering shall be cast
Of what you may attain to at the last.
For I will shew you by what Pedegree
That Government to you deriv'd shall be,

Which

Which will at last the British Islands bless
With Inward Peace and Outward Happiness:
It was of late a brief Presage of his
Who oft hath Truth foretold, and it is this.

WHen here [a] *a Scot* shall think his Throne to set
Above the Circle of a British King,
He shall a [b] *Dateless Parliament* beget,
From whence a [c] *Dreadful Armed Brood* shall spring.
This Off-spring shall beget a wild Confusion;
Confusion shall an [d] *Anarchy* beget:
That Anarchy shall bring forth in Conclusion
A [e] *Creature that you have no Name* for yet.
This Creature shall conceive a sickly State,
Which will an [f] *Aristocracy* produce:
The many Headed Beast, not liking that,
To raise *Democracy* shall rather choose.
And then Democracy's Production shall
A [g] *Moon-calfe* be, Which some a Mole do call;
A false Conception of imperfect Nature,
And of a shapeless and a brutish Feature.
For these Descents shall live and reign together,
So acting for a while, that few shall know

[a] K. *Charles* I. raised Money, viz. Ship-money and Loan-money, without a Parliament.

[b] The long Parliament, whom the K. granted to sit until they should put a Period to their own Sitting.

[c] The Army.

[d] K. *Charles*'s Death.

[e] *Ol. Cromwel* L. Protector.

[f] When *Rich. Cromwel* was deposed.

[g] The Committee of Safety, where happen'd so great a Confusion between *Lambert, Fleetwood Hazelrig, Lenthal*, Sir *Henry Vane*, &c. that none knew who was uppermost, all aiming to be chief.

Which

Which of them has the Sovereignty, or whether
There be among them a Supream or no.
When they with Jars and Janglings have defac'd
Your [h] *Triple Building*, and themſelves nigh worn
Into Contempt, they of one Cup ſhall taſt,
And into their [i] *firſt Elements* return.
Five of them [k] ſhall ſubdue the other *Five*;
And then thoſe *Five* ſhall, in a doubtful Strife
Each others Death ſo happily contrive,
That they ſhall dye to live a better Life;
And out of their Corruption riſe there ſhall
A [l] *true Supream*, acknowledged by all:
In whom the Power of all the *Five* ſhall be,
With Unity, made viſible in *Three*.
Prince, *People*, *Parliamen*, with *Prieſts* and *Peers*,
Shall be a while your emulous Grandees,
Make a confuſed Pentarchy ſome Years,
And leave off their diſtinct Claims by degrees.
And then ſhall *Righteouſneſs* aſcend the *Throne*,
Then *Truth* and *Love* and *Peace* re-enter ſhall,
Then *Faith* and *Reaſon* ſhall agree in one,
And all the *Virtues* to their *Council* call.
And timely out of all theſe ſhall ariſe
That *Kingdom* and that happy *Government*,

[h] Our Government of King, Lords, and Commons.

[i] All to private men again.

[k] Five Commiſſioners or Generals were appointed by the Army for the Government thereof, and Five by the Rump Parliament, of which laſt *Monk* was chief, who acting diſtinct from the other four, carried the matter, & brought in K. *Charles* the Second.

[l] King *Charles* the Second his Reign.

Which is the Scope of all those Prophesies
That future Truths obscurely represent.
But how this done shall be, few Men shall see;
For wrought in Clouds and Darkness it will be:
And e're it come to pass to publick View,
Most of [m]*these following Signs* must first ensue.

[n] To Signs to forerun this happy State.
[m] K. *James* the Second.
[o] An Apology follows for this Expression.
[p] This is now adding.
[q] The last Parliament at *Oxford*.
[r] This is now, when the Peers decline the Kings Interest, and joyn with the People.
[s] This has been under the late Governments.
[t] The King's Loss.
[v] The King's Army.
[x] This happened upon the Chamber of *London* being broke, and the Charter seized, &c.
[y] Improvements by Clover Seed in the West of *England*, which was before very barren.

A [n]*King* shall willingly himself unking,
And thereby [o]*Grow far greater* than before.
The [p]*Priests their Priesthood to Contempt* shall bring,
And *Piety thereby shall thrive* the more.
A [q]*Parliament* it self shall overthrow,
And thereby shall a better Being gain.
The [r]*Peers, by setting of themselves below*,
A more Ennobling Honour shall obtain.
The [s]*People for a time shall be enslav'd*;
But that shall make them for the future free.
By [t]*Private Loss* the Publick shall be sav'd.
An [u]*Army shall, by yeilding*, Victor be.
The [x]*Cities Wealth* her Poverty shall cause.
The *Laws Corruption* shall reform the Laws.
And [y]*Bullocks* of the largest Northern Breed
Shall *fasted* be where now scarce Sheep can feed.

You

You may perhaps deride what's here recited,
As heretofore you other Truths have slighted;
But some of my Presage you have beheld
Already in obscurity fulfill'd:
The rest shall in its time appointed come,
And sooner than will pleasing be to some.
The [a] *last Nine* Signs or Symptoms of the Ten,
Which should precede them, shall appear *to men*
Of all Conditions; but our Author saith,
The [b] *first is but in Hope*, not yet in Faith,
And may be, or not be; for so or so
That [c] *King* shall have his Lot as he shall do.
If all his Sins he heartily repent,
God will remit even all his Punishment,
And him unto his Peoples Hearts restore,
With greater Honour than he had before.
If he remain impenitent, like *Saul*
God from the Throne shall cast both him and all
His whole Descent, and leave him not a Man
To fill it, though he had a *Jonatham*
If *Ahab*-like his Mourning has respects
To temporary Losses or Effects,
Like *Ahab* then it therewithal shall carry
Some Benefit, which is but temporary.

[a] Priests, Parliaments, Cities, Peers, People, Army, &c.

[b] the King willingly to unking himself.

[c] King *James* the Second.

A real Penitence, tho somewhat late,
The Rigour of his Doom may much abate,
By leaving him a part of what he had,
When he a Forfeiture of all hath made;
Or else by [d] *Rooting out those who in Sin*
With him have actually Partakers been;
And placing in their steads a [c] *Branch of his*,
Whose Innocency no way question'd is.

[a] Lord Chancellor, Judges, &c.

[c] (i.e.) of the King's.

This

This was Printed in the Year 1628.

GOD hath a Controverſie with our Land;
And in an evil Plight Affairs do ſtand:
And though we always ſmart for doing ill,
Yet us the hand of God afflicteth ſtill;
And many ſee it not, as many be
So wilful, that his Hand they will not ſee.
Some plainly view the ſame, but nothing care.
Some at the ſight thereof amazed are,
Like *Belteſhazar*, have a trembling Heart,
But will not from their Wickedneſs depart.
Some dream that all things do by Chance ſucceed,
And that I prate more of them than I need.
But Heaven and Earth to Witneſs I invoke,
That nothing cauſleſly I here have ſpoke.

If this, O! fickly Iſland, thou believe,
And for thy great Infirmities ſhalt grieve,
And knowing of thy Follies, make Confeſſions,
And then bewail thine infinite Tranſgreſſions,

And

And then amend thoſe Errors, God ſhall then
Thy manifold Diſtempers cure again,
Make all thy Scarlet Sins as white as Snow,
And caſt thy threatned Judgment on thy Foe.
But if thou, fondly thinking thou art well,
Shalt ſlight this Meſſage which my Muſe doth tell,
And ſcorn her Counſel; if thou ſhalt not rue
Thy former ways, but frowardly perſue
Thy wilful Courſe, then hark what I am bold
(In ſpite of all thy madneſs) to unfold:
For I will tell thy Fortune, which when they
That are unborn ſhall read another day,
They ſhall believe God's Mercy did infuſe
Thy Poet's Breaſt with a Prophetick Muſe;
And know that he This Author did prefer,
To be, from him, this Iſles Remembrancer.

——This Land ſhall breed [a] *a nafty Generation*,
Unworthy either of the Reputation
Or Name of Men; for they, as Lice, ſhall feed
Even on the Body whence they did proceed.
There ſhall moreover Swarms of divers Flies
Engendred be in thy Proſperities,

[a] This is effected ſince the Reſtauration.

To

To be a Plague, and ſtill are humming ſo,
As if they meant ſome weighty Work to do;
Whenas upon the common Stock they ſpend,
And nought perform of what they do pretend.

Then ſhall [b] a *Darkneſs* follow, far more black
Than when the Light Corporeal thou doſt lack.
For groſſeſt Ignorance, oreſhadowing all,
Shall in ſo thick a darkneſs thee enthrall,
That thou a blockiſh People ſhalt be made,
Still wandring on in a deceiving Shade;
Miſtruſting thoſe that ſafeſt Paths are ſhewing,
Moſt truſting them who Counſel thy undoing;
And aye tormented be with doubts and Fears,
As one who Outcries in dark places hears.
Nor ſhall the Hand of God from thee return,
Till he hath alſo ſmote thine Eldeſt Born;
That is, till he hath taken from thee quite
Ev'n that whereon thou ſett'ſt thine whole delight;
And filled every Houſe throughout the Nation
With [c] *Deaths unlooked for* and Lamentation.
So great ſhall be thy Ruin and thy Shame,
That when thy Neighbouring Kingdoms hear the ſame,

[b] Popery in King *James* the Second's Reign.

[c] Several put to death, both here and in the *Weſt*, about the Duke of *Monmouth's* Plot.

Their Ears ſhall tingle; and when that day comes,
In which thy Follies muſt receive their Dooms,
A day of Clouds, a day of Gloomineſs,
A day of black Deſpair and Heavineſs
It will appear; And then thy Vanities,
Thy Gold and Silver, thy Confederacies,
And all thoſe Reeds, on which thou haſt depended,
Will fail thy Truſt, and leave thee unbefriended.

[d] In time of the Popiſh Plot.

Thy [d] *King, thy Prieſts*, and Prophets then ſhall mourn,
And peradventure feignedly return,
To beg of God to ſuccour them; but they
Who will not hearken to his Voice to day
Shall cry unheeded, and he will deſpiſe
Their Vows, their Prayers, and their Sacrifice.

A Sea of Troubles all thy Hopes ſhall ſwallow;
As Wave on Wave, ſo Plague on Plague ſhall follow:
And every thing that was a Bleſſing to thee
Shall turn to be a Curſe to help undo thee.
And when thy Sin is fully ripe in thee,

[e] The Reign of theſe two laſt Kings.

Thy [e] *Prince* and *People* then alike ſhall be;
Thou ſhalt have *Babes to be thy Kings, or worſe*,
Thoſe Tyrants who by Cruelty and Force
Shall take away the *antient Charters* quite
From all their Subjects, yea, themſelves delight

In

In their Vexation; and all thoſe that are
Made Slaves thereby ſhall murmur, yet not dare
To ſtir againſt them. By degrees they ſhall
Deprive thee of thy Patrimonials all;
Compel thee, as in other Lands this day,
For thine own Meat and thine own Drink to pay;
And at the laſt begin to exerciſe
Upon thy Sons all *heatheniſh Tyrannies*,
As juſt Prerogatives: To theſe Intents
Thy Nobles ſhall become their Inſtruments.
For they who had their Births [f] *from noble Races*
Shall ſome and ſome be brought into Diſgraces;
From Offices they ſhall excluded ſtand,
And all their virtuous Offſpring from the Land
Shall quite be worn: Inſtead of whom ſhall riſe
A Brood advanced by Impieties, [g]
That ſeek how they more great and ſtrong may grow,
By compaſſing the Publick Overthrow.
Theſe ſhall abuſe thy Kings with Tales and Lyes,
With ſeeming Love and ſervile Flatteries;
They ſhall perſuade them, they have Power to make
Their Wills their Law, and as they pleaſe to take
Their Peoples Goods, their Children and their Lives,
Ev'n by their juſt and due Prerogatives.

[f] As *Oxford*, *Clarendon*, *Bedford*, &c.

[g] As *Jefferies*, &c.

When thus much they have made them to believe,
Then they ſhall teach them Practices to grieve
Their Subjects by, and Inſtruments become,
To help the Screwing up by ſome and ſome
Of Monarchies to Tyrannies: They ſhall
Abuſe Religion, Honeſty, and all
To compaſs their Deſigns they ſhall deviſe
[h] *Strange Projects*, and with Impudence and Lyes
Proceed in ſetling them; they ſhall forget
Thoſe reverend Uſages which do befit
The Majeſty of State, and rail and ſtorm,
When they pretend Diſorders to reform
In their [i] *High Councils*; and where Men ſhould have
Kind Admonitions, and Reprovings grave,
When they offend, they ſhall be threatned there,
And ſcoft and taunted, thô no Cauſe appear.
Whatever from thy People they can tear,
Or borrow, they ſhall keep, as if it were
A Prize which had been taken from the Foe,
And they ſhall make no Conſcience what they do
To prejudice Poſterity; for They,
To gain their Luſts but for the preſent day,
Shall with ſuch Love unto themſelves endeavour,
That thô they know it will undo for ever

[h] Eccleſiaſtical Commiſſion.

[i] The Privy Council.

Their

Their own Poſterity, it ſhall not make
Theſe Monſters any better Courſe to take.
Nay, God ſhall give them up, for their Offences,
To ſuch uncomly reprobated Senſes,
And blind them ſo, that when the Ax they ſee
Even hewing at the Root of their own Tree,
By their own handy Stroaks, They ſhall not grieve
For their approaching Fall; no, nor believe
Their Fall approacheth, nor aſſume that heed,
Which might prevent it, till they fall indeed.

Mark well, O! *Britain*, what I now ſhall ſay,
And do not ſlightly paſs theſe Words away;
But be aſſured, That when God begins
To bring this Vengeance on thee for thy Sins,
Which hazard will thy total Overthrow,
Thy Prophets and thy Prieſts ſhall ſlily ſow
The Seeds of that Diſſention and Sedition,
Which Time will ripen for thy ſaid Perdition;
But not unleſs the Prieſts thereto conſent:
For in thoſe days ſhall few Men innocent
Be griev'd through any Quarter of the Land,
In which thy [k] *Clergy* ſhall not have ſome hand.

[k] *Oxford, Cheſter, Durham, &c.*

Thy

Fire of City of don.

Thy [l] *Cities* and thy *Palaces*, wherein
Moſt Neatneſs and Magnificence hath been,
Shall heaps of Rubbiſh be. ——

Mayors and Sheriffs and Offices in the Country.

Inſtead of Lyons [m] *Tyrants* thou ſhalt breed,
Who nor of Law nor Conſcience ſhall take heed;
But on the weak Man's Portion lay their Paw,
And make their Pleaſures to become their Law.

Judges.

Thy [n] *Judges* wilfully ſhall wreſt the Laws,
And, to the Ruin of the common Cauſe,
Shall miſinterpret them, in hope of Grace
From thoſe who might deſpoil them of their place.
Yea, that whereto they are obliged both
By Conſcience, by their Calling, and their Oath,
To put in Execution, they ſhall fear,
And leave them helpleſs who oppreſſed are.

This was Dedicated to the City of LONDON, *in the Year* 1647.

THough I have Written heretofore in vain,
And may do now, yet I will write again,
In hope that what, by Reaſon and by Rhime,
Was not effected, may be done in time;
And that although my Pains be loſt to ſome,
It may not fruitleſs unto all become.

Behold that which was coming long ago
Draws now ſo near, that none ſhall need foreſhew
What at the laſt will thereupon enſue;
For we without a Glaſs may plainly view
Such things in Kenning, that unleſs our God
To them ſhall pleaſe to put a Period;
Or make ſome ſuch Diverſion as no Man
Conjecture of by any Symptome can,
An univerſal Plague will on us ſeize,
Inſtead of Remedies for our Diſeaſe.

Have you not yet diſcover'd, who be they
That cheat you, and for whom this Game you play,
By your Diviſions; and when others find
Their Falſhood for you, will you ſtill be blind?
Or wink, as careleſs of the things you heed,
Till by long winking you grow blind indeed?
Cannot you yet diſcover, through the Miſt,
These Jugglings which the ° *Spawn of* Anti-Chriſt,
Falſe Prieſts and *lying Prophets* practiſe now,
To raiſe themſelves and work your Overthrow;
Nor with what Impudence they publiſh Lyes,
Their bitter Jeerings, and their Blaſphemies,
To make new Breaches, or to widen thoſe
Which Love and Prudency began to cloſe;
And which ere this time cloſed up had been,
Had they not caſt intempered Dirt between?

° Popiſh Prieſts.

Have you concluded never to retire,
In your Career, till *All is on a Fire*;
And you and yours lie ſprawling in the Plaſhes
Of your own Blood, and in your City Aſhes;
And till you ſee this goodly ſtately Frame,
The Work of many Ages, in a Flame?

Fire of *London.*

Withers

Withers's Propheſie
OF THE
DOWNFALL
OF
ANTICHRIST.

Publiſhed *Anno* 1644.

THat Year in which *Romes* long-liv'd Emperie
Shall, from the Day in which it was at height,
Sum up M D C L X V and I,
In Order as theſe Letters do incite,
That Year, that Day, that Hour, will put a Date
To her uſurped Power, reſerving neither
Top, Root, or Branch, of that accurſed State,
Nor Hand or Body, Limb, Horn, Claw or Feather;
For here are all the Numerals of *Rome*,
And cannot make a leſs or greater Sum,
Without Diſorder, Want, or Iteration.

Nor ſhall it longer ſtand, or ſooner fall,
If I miſtake not him, who Governs all.

Two famous Numbers are in them contain'd;
The firſt declares the length of time, wherein
The [q] *Devil* was by Providence reſtrain'd
From ſetting up that Myſtery of Sin.
The Later is the Number of the Beaſt,
Which, when the Let was taken quite away,
Whereby he was a Thouſand Years ſuppreſt,
Doth number out his Kingdom to a Day.
It is the Number of the Name or Power
Even of a Man, of that myſterious Man,
By whom that Myſtery is to this hour
Continu'd, and by whom it firſt began.
And he that can begin the Thouſandth Year,
Shall find the Ruin of both Beaſts are near.
To ſearch that out, it ſeems not hard to me,
Who do believe that when of her chief Sin
Rome to be Guilty did appear to be,
Her Declination did ev'n then begin.
And ſure of all her Sins the greateſt Crime
Was Crucifying of the Lord of Life;

[q] The Devil bound a thouſand Years in the *Revelations.*

And

And her unjuſtly perſecuting them
Who tendred ſaving Grace to their Belief.
Then I preſume ſhe firſt to fall began,
And that God meaſur'd, weigh'd, and number'd out,
How many backward Rounds her Wheel ſhould Run,
Before it ſhould the laſt time run about.
Thus in thoſe Numerals which are her own,
Joyn'd altogether was her Fate writ down.
To bring to paſs that Work there was a Let
To be remov'd, of no mean Conſequence,
Which was removed at the time foreſet;
And her new [r] *Off-ſpring* hath Reign'd ever ſince.
But with exceeding Infamy and Scorns,
The Beaſt which now ſo powerful ſeems to ſome,
Shall loſe his Head, and molt away his Horns,
And to the World a Laughing-ſtock become.

[r] This Beaſt to Reign 666 Years.

Then many Jugglings hitherto conceal'd,
And which, to blind the heedleſs Chriſtian's Eye,
In ſeven dark Myſteries have long been ſeal'd,
Shall to the faithful Soul uncover'd lie.
That Kingdom which the Jew did long ago
Mould out according to his erring Brain,

And whereof many zealous Chriſtians too
Unwarrantable Fancies entertain.
That Kingdom, whereof now in Types we hear,
Shall to the World eſſentially appear.

Be patient therefore, ye that are oppreſt;
This Generation ſhall not paſs away,
Till ſome behold the Downfal of that Beaſt
Which yet among us with his Tail doth play.
Then will the Lamb of God begin to take
The Kingdom to himſelf, and every King,
That of his Right ſhall Uſurpation make,
To Judgment and Deſtruction he ſhall bring.
No Kingling then aſſume the boldneſs ſhall,
Blaſphemouſly (for know it is no leſs)
To ſtyle himſelf the King Catholical,
As if Earths univerſal Globe were his.
For thô another hath uſurp'd thereon,
That Title doth belong to *Chriſt* alone.

And 'tis no wonder, if the Potentates,
Kings, and the Rulers of the World combine
By Policy to ſtrengthen their Eſtates,
And with the Beaſt, with *Gog* and *Magog* joyn,

No

No Marvel, if enraged they appear,
Through Jealousies and Fears of losing that
By which their Pride and lust maintained were,
And which base Fear and Flattery first begat.
For all those Kingdoms, and those Emperies,
Throughout the World, which their beginnings took
By human Wit, Fraud, Force, and Tyrannies,
Shall pass away, and vanish into Smoke.

An [f] *Army*, whereof yet there's little hope,
Shall wrest the Scepter both from Turk and Pope.

[f] Prince of *Orange's* Army.

Religion, and mere Shews of Piety,
Have been so long the Mask of base Designs;
The great [t] *Vicegerents* of their Deity
Have made such Polititians of Divines,
And these together have so fool'd and cheated
The Consciences of Persons well enclin'd,
That of all Freedoms men are nigh defeated,
Belonging to the Body or the Mind.
Yea, they have so mockt God, and on his Throne
And his Prerogative so far encroach,
That of his Honour being jealous grown,
Much longer bear he will not such Reproach;

[t] Kings.

But

But to the Saints their Liberties reſtore,
And give thoſe Kings their Portions with the Whore.
D'ye ſtartle at it, as if I had ſpoke
High Treaſon, or as if what I now ſay,
Without a Warrant I had undertook
To Publiſh, as perhaps you think I may.

George

George Withers
HIS
PROPHESIE,
OF THE
Downfall of ANTICHRIST.

Publiſhed *Anno* 1660.

AND if, by Storm, they take my Life away,
Which I as little do regard as they;
It in their Souls may leave a Sting behind it,
Which will, with Torment, make them ſometimes mind it.

But here I yet remain, and, for a Cloſe,
In reference to our Antichriſtian Foes,
I'le add this Corollary by the way,
Whilſt, on his Horns, the Beaſt is toſſing Hay:
For if deceiv'd I am not, our Diſeaſe
Chiefly proceedeth underhand from theſe.

And

And though a further-off removed Cauſe,
Pretending they beſcratch us with the Paws
Of other Beaſts, it plainly may be ſeen,
By whom our Troubles have contrived been.
I therefore make but a defenſive War,
With ſuch as mine own Adverſaries are.
And to his Captains, as th' *Aſſyrian* King,
Once gave Command, intend no Dart to fling,
To be Deſtructive to Men, Great or Small,
Whoſe Hate to me is only Perſonal;
But as thoſe only, whoſe Hate doth extend
To him, and his, on whom I do depend.

At the Reſtauration, Popery came in.

To act their laſt Scene, which precedes their Doom,
They now, new vampt, upon the Stage are come.
And thô, that with the King, as if his Friends,
They ſeem to ſide, they come to other Ends;
Which he, not yet diſcerning, in his Grace
Vouchſafes them a conſiderable place:
And of prevailing, they already boaſt,
As if they ſaw the Lamb, and all his Hoſt
Quite overthrown, which me as confident
Hath made, that God their proud Hope will prevent,

And

And overthrow that Tyranny outright,
By what they think ſhall raiſe it to its height.
But many Tryals muſt the Saints abide,
And very much their Patience will be try'd,
Here and elſewhere, before that Act is done,
Which with an Antimask is now begun.
Our Friends inhabiting beyond the Waters,
And who were of our Tragedies Spectators
Now twenty Years, though they perceive it not,
Or ſeem not to perceive it, in that Lot,
Which theſe have caſt for us, deſigned are,
Or in what follows next to have a ſhare:
For *Haman*'s Pur's on foot, not only here,
But likewiſe almoſt every other where;
And theſe think, that to take them by his Gin
With ſome ſpeed, is with us firſt to begin.

But there's a Countermine which will be ſprung,
Will blow up them, and all their Mines, e're long.
Six hundred ſixty ſix draws on apace,
And not one day beyond that ſhall they paſs.
It is the Number of that Man of Sin,
Whereto his Kingdom hath confined been

By him that cannot lye; and long ago
To many that *Epocha* I did ſhew,
From whence his Reign begins, and by a Light,
As I believe, which ſhines without Deceit,
It numbers out his Reign, as certainly
As Women reckon the Nativity
Of Children in their Wombs, which hath Succeſs
Within a very few days, more or leſs.
And of that Myſtery what heretofore
I have expreſt, I'le here expreſs once more,
Becauſe thoſe Notions which may much be needed,
Cannot be too oft told, nor too well heeded.

To former times this *Myſtery* was dark,
And lay a long while cover'd, like a Spark
In Aſhes, leſt perhaps what at this time
Will comfort us, might have diſcourag'd them,
Who lived then; For Men rejoyce to hear
The day of their Deliverance is near.
But nothing, ſave Diſcomfort, could they gain,
By knowing Tyranny ſo long ſhould Reign.
Herein I circumſtantially perchance
May ſomwhat Err, through human Ignorance;

But

But as to that which was eſſentially
To us intended by this Myſtery,
I ſhall not fail of, which is to preſage,
That *Babylon* ſhall fall in this our Age.
Seven Numerals the Roman Empire had,
By which of old they Computations made;
And in them was their Deſtiny foreſhewn,
Thô to themſelves perhaps it was unknown.
Theſe placed ſingly, as they valu'd are,
Do truly, thô myſteriouſly, declare,
How long that Empire, with what ſprung therefrom,
Should laſt, when to the full height it was come.

For M D C L X, with V and I,
Do number up, in Chronogrammiſtry,
Years ſixteen hundred ſixty ſix, and that
Will be of Roman Tyrannies the Date.
No other Number, either more or leſs,
If none of theſe you double or diſplace,
Can be by them expreſt: If you ask, when
This Number did begin, I ſay ev'n then
When *Rome* declin'd firſt from her height of Pride,
Which was when *Jeſus Chriſt* was Crucifi'd.

For at that Time her Glory did abate;
This Number therefore you muſt Calculate
From, or about, the known time of *Chriſt's* Paſſion,
Not from the firſt day of his Incarnation:
A Silence (as it were) ſeem'd to have been
In Heaven, during th' Interval between
His Death and his Aſcention, as if caus'd,
By ſeeing that done, which had much amaz'd
The whole Creation, when that they did ſee
The Lord of Life hang dead upon a Tree.
The Devil probably, at that time too,
Was at a ſtand, and knew not what to do;
But ſoon perceiving, That the Snare he wrought
Was broke, to make another ſtraight he ſought:
Which to prevent, an Angel, in a Chain,
His other Pow'rs him ſuffering to retain,
Did, for a Thouſand Years, reſtrain the Devil
From ſetting up the Myſtery of Evil,
Which in *Paul's* time he was at work upon;
But when thoſe Thouſand Years were fully gone,
He rais'd it up, and God permitted him
To manage his own Engine for a time;

That Truth and Error might here for a Space
Make Tryals of their Strength, and that each Grace
And Virtue of the Saints, by Exercise,
Improv'd might be to fit them for the Prize,
Prepar'd for those who shall engage with *Christ*,
To overcome the Dragon and the Beast.

A Thousand Years sharp Tryals they withstood;
Yet then they struggled but with Flesh and Blood:
And for the most part all their Combats then
Were like St. *Paul's* at *Ephesus*, with Men
Resembling Beasts: But since Iniquity
Was set up, vailed with a Mystery,
As in these later times, with greater Evils
The Saints do grasp, for they contend with Devils
In shape of Men, in Temporal Confusion,
Made terrible by Spiritual Delusion.
And therefore God allotted unto him,
Who Tyrannizeth now, a shorter time;
And to a certain day his Reign did fix,
Which is Six hundred sixty Years and six:
And he who knows on what day it begun,
May know the day on which it will be done;

Which

Which I believe will visibly appear
In or about the Seventeen-hundredth Year.
And thus much therefore only to foreknow,
With how nigh to an end it seemeth now,
May make us hopeful, and our Faith uphold,
As well as if Day, Year, and Hour were told:
Yea, and it better serves to exercise
Our Constancy, than if 'twere otherwise,
And, if well heeded, peradventure may
Keep some upright, who else might fall away,
In these back-sliding days, wherein they see
The [a] *Beast*'s *late deadly Wound* nigh cur'd to be.
They on a sudden are become as Jolly,
As if they thought it to be cured wholly;
And, to impose their Mark, will now begin
To be more strict than ever they have been;
So that ere long few Men shall live in Peace,
Bear Office, or a free Estate possess,
Where they have Power, unless they [b] *marked are*
In Hand or Forehead with their Character.
But if that, whereof some imperfect Views
Far off appears, accordingly ensues,
There will, to thwart their hopes, a [c] *new Star blaze*
Within the *West*, which will the World amaze,

[a] The Wound given by *Luther* and *Calvin*, &c.

[b] The mark of the Forehead is by open Profession; the mark in the hand is those who mercenarily will be bribed to be their Drudges.

[c] The blazing Star in the Year 1680, which is the only Star that ever appeared in the *West*.

And

And Influences, through the Univerſe,
So quickly and prodigiouſly diſperſe,
That, aided by concurring Conſtellations,
It will have ſome effect upon moſt Nations,
And cauſe ſuch Changes which will make a Stand
In thoſe Attempts, which they have now in hand.

FINIS.